

# *The* **CAMPING** **M A G A Z I N E**

*November, 1931*



*"Good night, good night,  
While the evening shadows steal into the light;  
In each living glowing ember  
There are friendships to remember,  
So we sing one last good night,  
Good night."*

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OF THE CAMP DIRECTORS  
ASSOCIATION

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## The Camp Directors Association

Formed in 1924 by the amalgamation of the National Association of Directors of Girls Camps, Camp Directors Association of America, Mid-West Camp Directors Association.

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# THE *Camping* MAGAZINE

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## Paralysis Between *the* Ears

A NEW epidemic has broken out in our country—Paralysis Between the Ears. "Today we have our canned food, canned music and canned opinions in syndicated editorials," writes a roving reporter. Ninety-five per cent of the people do not want to think, thinking is hard work and why work hard when somebody else will do it for you! Dr. Herman F. Arendtz of Northwestern University recently announced a course on "The Art of Thinking" which interested only five students and as eight students were needed to make the course practical, it has been deferred until the second semester. To think is to concentrate and concentration to the 95% wearies the brain. It is this unwillingness of the masses to think that is the underlying cause of today's unrest and uncertainty. The 5% who do the thinking are striving to the breaking point in their effort to get others to think with them.

"I didn't think" the alibi of childhood, is now transferred to adults. "Jazzing Up" and "Pepping Up" by hypodermic methods is producing a mind paralysis which is proving disastrous to individuals and nations, hence we have our "Safety Report" and "Child Health and Protection" conferences. We must help the 5% of thinkers find a way out of this distressing mental condition.

The coming national meeting of the Camp Directors Association will deliberate upon the topic "The Future of Organized Camping", a subject demanding real brain sweating from every camp director. A working basis for the future must be evolved from past experiences and present day conditions which will adequately meet the educational, physical, social and spiritual needs of childhood and youth of today. The Camp Directors Association officially pledged, through its representatives at the White House Conference, to work for the rights of the child as expressed in The Children's Charter. We must fulfill our pledge. How, is a question which must be discussed at the national meeting to be held March 3, 4, 5, 6, 1932, at The Inn at Buck Hill Falls, Pennsylvania.

For a director to willingly absent himself or herself from the fellowship of those who are endeavoring to think a way out of our present conditions is to voluntarily classify himself or herself among the 95% who refuse to think and who are willing to have the other 5% do the thinking for them.

Beware of paralysis between the ears, it is deadly even to the business of earning bread and butter.

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## Creative Art in Camp

GORDON WEBBER AND HAROLD HAYDON

NOTE.—Harold Haydon is the son of Dr. A. Eustace Haydon of the University of Chicago. He is a graduate and has his M.A. degree and now working toward his Ph.D. He was a former camper at Camp Ahmek and for the past two years Director of Creative Projects. He has been a conspicuous figure in Intercollegiate Track and Field Meets.

Gordon Webber is an Instructor of Art at Pickering College, Newmarket, Canada. For two summers he has been in charge of the Creative Arts at Camp Ahmek.

AS THE summer camp establishes itself as an educational venture, the expansion of its program sooner or later will include the creative arts. And the camp is in a singularly fortunate position for making creative art a normal and entirely unexceptional part of life, because it can approach drawing, painting, writing or handicraft with the same informal, practical attitude with which it approaches swimming, canoeing, or riding. It is the best part of camp life that formalism, and the teacher-pupil aspect of education can be so largely eliminated. It is entirely reasonable to suppose, furthermore, that the camp can offer as great opportunities for intellectual development as it does for physical development.

Taken out of its usual school environment, sketching—drawing and painting—can be given a new significance. Instead of being a mere exercise, it can be made an interpretive, creative activity, concerned with the natural world of everyday experience. There is no explicit theory or formula that can be given for instruction in art. And yet, camp life provides freedom in action and thought which unconsciously stimulates a desire for expression. A leader with enthusiasm and understanding of his task will have little trouble in obtaining a response. Results mean nothing in themselves: the real values lie in the effort put into and the experience gained from each attempt to describe the world with line and color.

Living out of doors, engaged in the activities of camping, a boy finds himself in a new and natural world, unlike anything to be found in the towns and cities. He

can approach this world, because of its essential novelty, with a naïveté and simplicity impossible to attain in an environment conventionalized by habit and custom. It is therefore possible to stress the fundamental factors in nature, to go back to the simple, basic forms and ideas, to break away from conventions, artistic and otherwise, in a straightforward attempt to capture and record impressions and interpretations of a purely natural world.

The aim of this art in camp cannot be technical perfection: this is only secondary and necessarily so because of the relatively short camping period. The aim of art may be to investigate nature, to discover its harmonies and proportions, the multiplicity and variety of detail in the grasses, leaves, clouds, and waters, and to select and organize natural forms in a simple, direct, and personal way. Given the environment and the individual potentially sensitive to it, sketching can provide a medium through which the individual may express his own reactions to the things around him, and may gain an ever increasing knowledge and interest in them.

Experience of those trying to record parts of nature, trying sketching for the first time, out of curiosity and the desire to comprehend the problems and interests of artists, has been a great, sustained interest in and appreciation of the work of skilled artists. The mere attempt to paint involves the growth of an appreciation for art in general.

At Camp Ahmek, sketching became a major activity in a single summer. Previously, it had consisted of very elementary drawing carried on in a minor way, but no



attempt had been made to get boys to use drawing and painting as a means of expressing and recording their reactions to the camp environment. In the early years at Ahmek a boy who showed an interest in drawing was regarded by others as queer and certainly was not taking the best advantage of his stay in camp. Later sketching became a recognized enterprise, paralleling insect and flower study, but not necessarily for every one as were riding, sailing or boxing.

Then a qualified art instructor was brought to camp because of a feeling that there possibly was something valuable latent in creative drawing and painting. The story of the rise of sketching from a neglected minor activity to a major interest of nearly every one is a story of deliberate organized promotion coupled with the peculiar fascination invested in the art.

The point of organization was a memorial to a famous Canadian artist, Tom Thomson, who had been drowned on Canoe Lake and is remembered by a cairn erected by his friends, on a hill overlooking the lake. With all the camp participating in one way or another, a totem pole to honor the artist was designed, made, painted, and erected beside the cairn. It was dedicated in a formal ceremony on the lake and in connection with the dedication there was an exhibition of twenty-five Thomson sketches and several hundred drawings and paintings by campers and staff.

From the camp director to the smallest camper, nearly everyone went out to make a picture for the exhibit. Equipment for drawing and painting was provided. No one was expected to reproduce photographically what he saw in nature, for it was the idea, the creative interpretation, that counted, and thus the effort of an eight year old was equivalent to that of a trained artist as an individual expression of what he saw. No one was embarrassed by the crudity of his work because so many others were just beginning; the fact that one boy could make and had made a sketch caused others in his group and out of it to emulate him. It was an organized campaign that sheered away the self-consciousness and backwardness of these amateur artists but it was the fascination of sketching itself that put the activity across and gave it the greatest carry-over, during the winter months, of any camp activity.

A second year, sketching carried on without promotion. Old campers continued what they had started the summer before and new campers found it as natural to be sketching as to be riding or sailing. And as before, boys with real ability were discovered. Sketching as a creative art has been established at camp Ahmek: it may be and has been established at other camps. The introduction of creative arts to camping can mark a first step toward making the camp a place for intellectual as well as physical growth and expansion.

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### What Others Say About *Camping*

"The October number of the *CAMPING Magazine* is excellent. I've read it through and wish to compliment its editors warmly".

"I enjoy the *CAMPING Magazine* ever so much and I do feel that it is a fine piece of work and is a great aid in giving our organization the professional tone we wish it to have."

"Let me take this occasion to congratulate you on the splendid October number of the *CAMPING Magazine*."

"The *Magazine* continues to look good. I think the last issue was excellent."

"The *CAMPING Magazine* looks great, and is steadily on the up grade. You are making fine progress on an up-hill job."

## The Hygiene of Swimming

*Facts Every Swimming Counselor Should Know*

By G. G. DEEVER, M.D., The Y. M. C. A. College, Chicago

THE one activity which has gained a permanent place in every camp program is swimming, and its by-product, diving. Careful planning may be necessary to promote or personalize other activities, but swimming is one feature which needs no promotion. Let us study the subjects, swimming and diving, and see just what is involved and what health values may be gained, or lost, by participants.

First, you will agree that in our present state of evolution we are anatomically and physiologically adapted to living on land, while fish are constructed for habitation in water. We cannot compare ourselves with fish as we are not desirous of becoming permanent inhabitants of the water. You will admit, however, that we resemble the frog in our method of wandering on land and then, when tired of *terra firma*, diving into the water. How do we compare with frogs or other animals which live on land and in water? Have we the same anatomical and physiological adaptive mechanisms? In a study made by Dr. Taylor of Florida he noted that all diving sea animals have a special group of muscles for closing the nostrils when diving, while man has only the remnant of this apparatus, the compressor narium muscle. It is this inability to close the nostrils which makes us susceptible to nasal and sinus infections, while animals do not have such conditions. There is no difference in the kind of lining found in the air passages between man and the water animal but animals have the power of protecting this lining from water while man has lost this power. In diving, water, possibly contaminated, rushes into the nose and comes in contact with the delicate cells on the mucous lining of the respiratory tract. The inrush of water lessens the protective power of the

mucous lining of the nasal tract which is to secrete a mucus which inhibits bacterial growth. The hair-like structures of the mucous membrane sweep down the pharynx and esophagus this mucus, in which the bacteria become enmeshed. Anything which interferes with these two functions, whether it is mechanical, chemical or thermal, breaks down nature's barriers and renders the nasal cavity and its appendages susceptible to infection.

### THE FRONTAL SINUSES

One of the most common conditions which result from swimming and diving is frontal sinusitis. The frontal sinuses are two irregular and somewhat pyramidal shaped cavities located in the bones over the eyes. Each sinus communicates with the nose by means of a narrow duct or tube. The lining of the sinuses is the same as the nose and is therefore subject to the same diseases. As a result of an infection of the lining of the nose, the inflammation may spread up to the frontal sinuses, or due to the congestion and swelling in the nose, the duct may become closed and the secretions from the sinuses cannot drain into the nose, this causing inflammation of the frontal sinuses or frontal sinusitis. "In about every case, deviation of the septum toward the affected side is observed" (Skillern). Usually the individual gives a history of an acute cold with a pain or headache located over the eyes.

### DIFFERENCE BETWEEN MAN AND THE FROG

Anatomically, you must agree, we are not adapted to the water as is the frog. Let us consider a physiological difference between man and the frog. Man is known as a homothermal, or warm-blooded ani-

mal, that is, he has the ability and must maintain a body temperature of 98.6 degrees F. The frog is poikilothermal, or a cold-blooded animal, whose temperature rises and falls in correspondence with the temperature of its environment. Let us see what effect this difference has on the normal functioning of the body when submerged in water.

Water has a remarkable capacity for heat absorption and conduction. Its heat conducting power, as compared with that of air, is as 27 to 1. That is why a person may feel comfortable in a bathing suit with the air temperature 75 degrees F. but extremely uncomfortable in water at the same temperature. As the water absorbs the body heat so rapidly, the heat regulating apparatus of the body must immediately compensate for this 23 degree change in surface temperature. The body produces this increased amount of heat by burning the available tissue. If the person has an excess amount of fat available the heat production is a simple matter. If there is no excess fatty tissue, then the body, in its desperate attempt to maintain its normal temperature burns the available fat and other tissues which should not be used for this purpose. This is one reason why fat people can stand cold better than thin people. Let us endeavor to visualize how this process affects Willie, who is a growing boy and needs all his heat and energy just to take care of his increased body demands. After about twenty minutes of running, diving and swimming, his body metabolism is unable to keep up with the demand and gradually his body temperature is lowered. Willie begins to shiver, his lips become blue and his muscles tense. Something is happening in that little body which is lowering his vitality. When the vitality is lowered the resistance to disease is decreased.

In a study of 250 children under 13 years of age, Dr. Taylor\* found that after forty-

\* Taylor, H. M., M.D.

"Otorhinologic Hygiene of Swimming." *South Med. J.* March, 1928.

five minutes in swimming only 30 children had normal temperatures, while many showed a reduction to 95 degrees F. These boys were swimming in an indoor pool in which the temperature of the water was 75 degrees F.

When one reads Dr. Sanders' report on "Health and Safety in Organized Camps," which shows the incidence of eye and ear infections and an increased amount of illness the longer a boy stays in camp, one wonders if one of the major factors is not due to the decreased vitality produced by swimming and diving.

Aquatic warm-blooded animals are protected by fur or a thick layer of fat, while the frog, a cold-blooded animal, has a special heat regulating apparatus to adapt itself to water temperature. "Willie" has no protective devices and must pay a penalty of decreased vitality and an increased susceptibility to disease.

*Physiologically*, then, you must agree we are not adapted to water as is the frog. The facts presented indicate clearly that when man, constructed to walk on land and breathe air, attempts to swim and dive in water abnormal changes in body will take place. Research work on the cause of middle ear disease has assumed new importance in the last few years. Formerly middle ear disease was thought to be the result of contaminated water entering this cavity. Now the general opinion of investigators is that it is due to bacterial invasion from the nose and throat and that bacteria migrate or are forced through the Eustacian tube into the middle ear. Let me explain just how Willie may get middle ear disease through swimming. Try holding the nose, then swallowing. Do you feel the air forced through the Eustacian tube to the middle ear to balance the pressure on the ear drum? It is a known fact that the nasal cavity is never free from bacteria. Suppose Willie has a slight cold with a "running-nose," which always means an increased bacterial invasion, what must be the result? Normally the hair-like cells in the Eusta-

cian tube wave toward the throat and guard against infection of the ear. When Willie has a cold, bacteria enter the cavity favored by the destruction of these hair-like cells in the tube. Normally the bacteria, which have entered the cavity, may remain dormant and lose their vitality. If, however, some external condition arises such as cold, lowered vitality, injury by diving, etc., it reduces the general body resistance. It produces a disturbance in the nourishment of the lining of the middle ear and affords an opportunity for the development of bacteria which finally causes an acute inflammation of the middle ear (otitis media).

"The fact that everyone who swims or dives does not contract some ear or nasal infection is no more argument for the swimming than that scarlet fever is not contagious because everyone exposed to it does not have the disease—neither does it prove that swimmers and divers are immune to the infection."

The Committee of the Eye, Ear, Nose and Throat Section of the American Medical Association is studying the hygiene of swimming. This committee states that persons with wide open nasal passages, straight septum and normal turbinates, should not be deprived of the privilege of swimming, but those individuals with contorted nasal passages, especially if they have a previous history of sinus or ear disease, should not be allowed in the water. If these facts are accepted, and they should be, then the least that can be done is to warn individuals with nose and ear trouble of the danger of diving and swimming.

This Committee will, no doubt, in the near future advise the societies and camps which promote swimming tests, of the danger in allowing persons with nose and ear affections to participate in tests which require diving and underwater stunts.

#### FUNDAMENTAL RULES

In summarizing the facts presented may I emphasize certain fundamental rules

which every camp director should follow in order to minimize the danger of eye, ear, nose, sinus and throat infections.

1. Be sure that your preseason medical examination blank secures a history of ear, nose, or sinus infection.
2. Have your camp physician make a careful check of these histories and also a careful examination of these campers.
3. Every individual who gives a history of ear, nose or sinus infections should be advised not to dive or swim with the head submerged.
4. Plugging the ears with cotton wool or wearing a bathing cap will prevent the water from entering the external ear and thus reduce the danger of ear affections from without.  
"Water-in-the-ear" usually indicates a blocking of the external canal by wax. This condition can be relieved by washing out the wax.
5. Any individual having a cold should be advised against going into the water.
6. For bathing purposes the water should be 80° F. If the water is 70° to 75° F. then non-swimmers should not be allowed more than 20 minutes in the water. On leaving the water a brisk rub with a Turkish towel should produce a stimulating reaction. Any person who feels cold 20 minutes after bathing has a poor reaction and his swimming time should be shortened.
7. Under no conditions should boys be allowed to remain in the water for more than thirty minutes. Frequent short swimming periods are more healthful and stimulating than long periods.
8. A shock to the nervous system in a normal person is stimulating and healthful. The morning dip is to be advocated for those who deserve this stimulating effect, but should never be made compulsory for everyone.
9. The water should be analyzed at least every other week for the total bacteria count and B colli.

## The Camp and Religious Education

By FREDERICK L. GUGGENHEIMER, M.A., B.A.

*Former President, New York Section, Camp Directors Association*

THERE has seemed to be inherent in the nature of man, since the beginning of recorded time, an instinctive seeking for an answer to the whence, the why, and the whither of life. A satisfactory answer to these questions, especially the question "why", would appear to be a fundamental necessity for every individual if he is to develop for himself "the good life". Religions,—formal, creedal religions,—since history began, have been organized society's answer to this spontaneous or "instinctive" need which is found in the nature of man. Whether or not they have been or will remain a satisfactory, abiding answer, remains to be seen. The several religious creeds or sects are still struggling to maintain their supremacy, and their fundamentalist advocates are each for their own, claiming ultimate truth and "Divine" sanction.

It is not my aim here to discuss the history of religions, or even to try to analyze in general religious theory, where truth begins or ends and superstition finds its place. My primary aim is to try to analyze this attribute in the nature of man upon which religion is built,—this seemingly instinctive craving, this spiritual longing, which apparently is as much an integral part of every individual as his instinctive need for air or for food, and to consider how it can be aroused and nourished, and what part the Camp can serve to that end. In making this broad and all-inclusive statement as to the practical universality of this need in man, I am not unmindful of that apparently rapidly increasing body of humans, who are denying the gods of established religions and their prophets, and are setting up either a materialistic philosophy of life or a god of science in their stead. Indeed there are many who are so busy tearing down that

they prefer to set up nothing in their stead. But is not this very revolt against that which they can no longer accept, a clear indication that their conscious selves are striving to seek a solution of the mystical and humanly unexplainable in nature, and that, unsatisfied with the answers of man-made, traditional religions, they are themselves incapable of finding a self-satisfying, spiritual alternative?

I take it that this universality of some kind of religious or spiritual quest on the part of man since time began cannot and will not be denied. In the beginning, as conscious man emerged from his evolutionary predecessor, it was perhaps man's response through fear to that which was physically uncontrollable and terrifying in the environment,—to that which could not be grasped or touched or manipulated. It was not, therefore, so much an instinctive and inherent response, perhaps, in man to the "God" like or good in the universe, as it was an appeal by the frightened animal man, for protection against the terrors and mysteries of nature; and naturally enough such an appeal would be addressed to what he chose to believe would be an all-powerful, beneficent force, against the terrifying or malignant force. But what is significant throughout the course of the known history of the development of man, is that the aspirations and spiritual tendencies of mankind,—not always of the individual, but as a group, and in spite of many checks and retrogressions, has been toward the attainment of the "good" life,—toward the beneficent, the kind, the gentle in nature,—that is, to check or control the malignant, and to extol and set up as an aim and end, the beneficent or good.

If we are agreed that somewhere in the natural structure of man there is a poten-



tial response to the physical world around him, which with development, may lead him either to great spiritual heights or to the lowest physical depths, it would seem that one of the most important and fundamental questions for educational theory and practise today, is how to arouse, use and "lead on" this capacity of man so that he may scale the heights and avoid the depths. The question becomes the more important in the light of modern materialistic and scientific developments, which have already exercised a destructive influence in their attack upon dogmatic religion, without (and here I believe is the potential danger and menace) having built up in the place of creed and dogma a satisfying philosophy of equal or greater spiritual value.

This era in which we are living is a most timely one in which to address ourselves to a consideration of this question—in indeed, if the religious life is to survive at all, I do not see how organized religion,—the Church and Synagogue, and religious education generally, can dare to ignore it. Out of Authority, the formal, creedal, dogmatic Church developed. Through primitive times, and the Middle Ages, blind, unreasoning conformity and faith was imposed upon the uneducated masses, by the clever, astute, and in the main, selfseeking scholastics, who organized a rich and powerful organization, founded upon authority, to satisfy the greed of their bodies,—and the glory of God! With fear and something of awe and mystery as the foundation stones, the formal Church was builded out of the ignorance of the unthinking masses.

The Synagogue through the dark ages (indeed, even unto the present day) has retained much of the authority it still has, also through fear,—but of a different kind. The sword and the faggot have done for the Jew what fear of eternal damnation and Hell fire have done for the Christian.

But with the gradual (though not yet complete) wane of persecution, and with the still more gradual spread of what will

ultimately become universal education, a different situation is rapidly developing, with serious problems to vex the Orthodox Churchman. These problems are complicated and made the more serious by the fact that science, with its amazing discoveries and their extraordinary practical applications, has developed to disturb the thoughtful as well as the thoughtless, with its sometimes obvious contradictions and denials of age-honored myth and dogma,—the very foundation stones of creedal faith.

What is it that the masses, who have withdrawn themselves from the organized Church and Synagogue, who are withdrawing themselves yearly in increasingly large numbers, are rejecting? Is it religion,—or is it dogmatism? Is it faith,—or is it creed? Is it a philosophy, based upon the mysterious and ultimately unsolvable beyond which even science cannot go, that they refuse, or the scarecrow pictures of unthinkable and unbelievable things that authoritarianism has prescribed,—developed out of the imaginations of clever and highly imaginative saints, mystics,—and rascals,—of bygone days? These are the questions that open minded and honest religionists of today must answer in order to save religion, if religion is to be saved.

How can education lead our children on out of this chaos into the realm of clear thinking and fine living, which are the foundations of the truly religious or the "good" life?

If we accept as true the theory of the unity of the organism and its environment, our young people today, living in an environment dominated by material goods instead of spiritual good, are making a god of luxury and extravagance. Instead of finding "that Divine Nature which is perfection" they are becoming saturated with the lures of and lust for the material goods of modern life,—and unless we, the educators, can find an antidote, will misuse the splendid truths uncovered by science, as a prop to justify their rejec-



tion of all substitutes for what they are coming to call the superstitions, the inconsistencies, and the obvious untruths of much of the preachments of fundamentalist, dogmatic religion.

John Dewey has pointed out in "Human Nature and Conduct":

"Religion has lost itself in cults, dogmas and myths. Consequently the office of religion as sense of community and one's place in it has been lost." pp. 330 et seq.

He goes on to say what a generation ago would have been heresy, but what is coming more and more to be the general and popular belief:

"Thus other gods have been set up before the one God. . . . Instead of marking the freedom and place of the individual as a member of an infinite whole, it has been petrified into a slavery of thought and sentiment, an intolerant superiority on the part of the few and an intolerable burden on the part of the many."

This seems to me to be a true and just criticism and indictment of the development during the past three thousand years of creed-ridden Church and Synagogue,—and if out of the disillusion that has been created and is rapidly spreading, and is breeding a race of more or less selfish ego-centrists, a new religious concept is to be formed and developed, then Education,—secular education,—must take the lead in developing a new philosophical attitude and outlook.

Again quoting Dewey, the prophet of the education of the future:

"Within the flickering, inconsequential acts of separate selves dwells a sense of the whole which claims and dignifies them. In its presence we put off mortality and live in the universal. The life of the community in which we live and have our being is the fit symbol of this relationship. The acts in which we express our perception of the ties which bind us to others are its only rites and ceremonies."

Here, it seems to me, is where the Camp as one of the arms of modern education can be, and is gropingly seeking to be, of vital aid.

One of the best definitions that I have seen of the meaning of the nature of reli-

gion is in *Elementary Principles of Education* (Thorndike and Gates, p. 55):

"Considerations of the ultimate meanings and values of the universe, not only by revealing the essential triviality of striving to satisfy one's petty and selfish wants, but also by making clear and inviting the association of men with more powerful forces in fulfilling the destiny of the universe, may strengthen the will to obey the moral codes and increase the satisfaction in living the good life."

If Education, as I understand it to be, is the adjustment of the organism to its environment, and if its function is so to lead on that through adequate and satisfying experience the organism may come to comprehend and accept the higher meanings and values of universal truths, then education must avail itself of every opportunity afforded so to arrange environment that it shall be best qualified to develop and stress these better and more spiritual meanings. The modern artificialities of social living, especially in the cities, must be offset by presenting to our boys and girls an opportunity to spend a substantial portion of their years of maturation in an environment that may more adequately stress the "ultimate meanings and values of the universe", where they may learn through actual living experience "the essential triviality of striving to satisfy their own petty and selfish wants". And as a necessary corollary, there will be made clear to them through such living experience, the possibility of "the association of man with more powerful forces in fulfilling the destiny of the universe". And above all, such living and learning may strengthen the will of the individual "to obey the moral codes and increase the satisfaction in living the good life."

The Summer Camp, I submit, is Education's spontaneous answer to Society's need. Along many lines of learning is it qualified, through the finest and most normal kind of natural living and experience, to develop interests, tastes and skills of fundamental value in developing for each boy and girl the qualities and ideals which are to make up for him or her the "good

life", the highest and best life of which his or her personality is capable. Living in an environment dominated by natural conditions, in a democratic society of their peers, away from the materialism of modern social conditions, and close to the beauties and mysteries of nature, the educational possibilities of the Camp in every direction, physical, mental, cultural and social are unlimited. But in this discussion, I am dealing with and emphasizing only the potentiality of the Camp to build up in our boys and girls a spiritual responsiveness which will serve as a foundation upon which a religious philosophy of life can be built, which will for each individual be self satisfying. By this I mean that there is in the program of the Camp no place for dogma or creed. The "ultimate meanings and values of the universe" are the basis of all dogmas and creeds. Dogmas and creeds are merely man's artificial and personal interpretations of those ultimate meanings and values. Where can the boy or girl acquire better an understanding of the universality of these values and truths than under the broad expanse of the sky on a summer night, or alone in the stillness of the forests. One sunset, one echo over the mountain lake, one night on the moonlit water, one experience of the early morning bird choir, will do more to create and develop in the heart of an impressionable child a realization of the ultimate meanings and values of the universe than any number of man-made sermons and prayers. I would eliminate everything that savors of creed or dogma in the camp—for there must universality of spiritual meanings be stressed. I would develop the thought, as in my own camp I am seeking to do, that no man has a right to claim his religion as the ultimate truth, for no man knows or can know what that truth is. The most that any man can say for his religion is that it is true *for him*,—and thus as a part of the spiritual consciousness of our youth can be developed an attitude of oneness with and understanding of his fellow men. If the world

still requires creeds and dogmas, and for many men I presume creeds and dogmas will long continue to be necessary, the camp will have helped prepare the foundation upon which the other educational institutions,—the home and the church, may build. Thus then can the home and the church develop from these spiritual minded youth a race of tolerant, understanding religionists, who will recognize each for himself, that his tribal or national or racial faith is only a medium for the expression of his spiritual need,—through which he has the right, as has every other of his fellow men the right, to interpret in his own way the ultimate truths of the universe and the fundamental philosophies of life. It is thus, it seems to me, that the camp can help our boys and girls to see that running through this great, mysterious universe there is a life force whose source and whose ending no man can know or understand,—and that it is this force that men through the ages, under different names and forms, with different concepts and interpretations, have been revering and worshipping as God. They will soon find, after living close to nature, if they can be made to feel, to think and to understand, that there is nothing in science inconsistent with this fundamental God idea. For not only do the great achievements of science, no matter how practical or mechanical they are, not deny or do away with the mysterious and unexplainable, but on the contrary these achievements are but further evidence and affirmation of the mysterious and unexplainable and most powerful in nature. For fundamental to every scientific development and discovery lies a mysterious source or force, or power, which remains unexplainable. Surely even the modern, Mechanistic Philosophies of human life which do away with the brain as a super-organic thing, with the soul and the spirit, but which picture man as a highly organized machine, do not deny God, for they fail utterly to explain the primary source of that force or power which started the

evolutionary process on its way, and which animates the machine while it is alive and functioning;—in other words, life itself remains an unexplained mystery upon which religious concepts can still be predicated. And if the good life is to remain the human goal, our boys and girls must be educated away from the material trend which is making sceptics and crass materialists of so many of them, and must be helped to develop for themselves a spiritual foundation upon which they can build their approach to the good life,—the highest, the ideal, the religious life.

The potential strength of the Camp as a factor in the religious education of our youth lies not only in the fact that it brings boys and girls into such close contact with natural environment, but perhaps equally, if not more important, in relation to this matter of spiritual awakening and development, is the new social environment which is created. We must bear in mind that for two months each year, and in increasing numbers, for from five to ten succeeding years, the entire boy

and girl is living and working shoulder to shoulder with other boys and girls, and with understanding, highly trained men and women who are coming to have a very deep and reverent concept of the seriousness and importance of their profession. In other words, in many cases as much as an entire year or more of the most important years of the life of the boy or girl,—the adolescent or developing years, is spent completely within the Camp life,—not in interrupted snatches as in the case of the home, the school and the church. How admirably this situation fulfills the conditions under which the concepts outlined in Professor Dewey's statement of religion as quoted at some length above can be inculcated and developed. Here is a unique opportunity to develop in the individual a true appreciation of himself as but "a member of an infinite whole". Here can we help the child to "put off mortality and live in the universal". How true it is, and how well can it be exemplified under these ideal conditions that "the

*Please turn to page 23*

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## My Impressions of American Camping-1931

By KATHLEEN DANIELS, *Head of Camping for the Western Area,*  
Girl Guides Association of England

AT THE invitation of the Camp Directors Association of America, I spent a very delightful five weeks visiting various types of Camps in the New York and New England States. The hospitality and great kindness which I received everywhere will long remain in my memory and I should like to take this opportunity to thank all those concerned for giving me such a wonderful time.

My first visit was to the Camps in the Palisades Interstate Park, in the Bear

Mountain District. A most interesting project, run by New York as a means to aid organizations of various kinds, to get children out of the cities during the very hot part of the year. Over a tract of most beautiful country some 30 miles square, there are 89 camp sites, all quite private and situated on the most attractive lakes (some natural and some artificial). Their buildings and sleeping huts, water and sanitation are all provided with the site and kept in order for them, while all

camps are supervised by a Camp Director and with her help they achieve a very good standard.

From there I went to Cape Cod and later to New Hampshire and Vermont:—In all I visited 26 Camps, varying in size from 25 to 150, and in ages from 5 to 18 years. Of these twelve were private camps (9 girls and 3 boys) 5 girl scout camps and 9 belonging to other organizations.

All camps in America are very highly organized and generally speaking most successful. The most striking thing was the very beautiful location in which they are all situated. With only two exceptions (and these were in the mountains and within reach of swimming facilities) they were all on lakes, or near the seashore, with lovely wooded surroundings and very often with most beautiful views.

Whatever the camp, they seemed to have certain ideas in common for which they were all striving.

1. To build up the health of the children against the great nerve strain of the winter spent in the cities.
2. To teach them to love the Out-of-Doors and give them pursuits with which to occupy their leisure time.
3. To teach them to live in friendly relationship with their fellows and so be able to adjust themselves to whatever circumstances may befall them.

The equipment in all the camps is very similar and as a rule most excellent. Wooden Cabins open on three sides, generally screened, or large canvas tents with wooden floors, and in all cases beds and mattresses, comprise the sleeping accommodation. A main Dining Hall with kitchen and adequate storage rooms and refrigerators attached. A recreation Hall, often most attractively designed, with huge open stone fireplaces, as well as workshops, craft and nature houses.

The sanitary arrangements have to meet the requirements of the State Sanitary Authorities and though varying in type all seem to work most satisfactorily, but in

some camps the utter lack of privacy seemed to me with my English ideas to be a very bad fault. I think that wooden doors would cost very little, and would help to bring the latrines up to the high standard that so many camps have already achieved.

Most camps have showers and some baths generally attached to their main buildings; and as a rule wash houses near the sleeping accommodation, or water pipe laid and provision made for washing in the cabins. Only one or two camps seem to think the lake provides enough washing facilities and so provide no basins or ewers.

The campers sleep four or six together, generally with a counselor. They supply their own blankets, sheets and towels, but everything else is provided for them.

The diet is always most carefully worked out for needs of growing children, and I found the food most excellent and well cooked. There was more variety to it than one would receive in an English Camp, but with trained cooks and proper stoves this was to be expected. I was much impressed by the large quantity of milk all the camps provided for their children, but found that otherwise the three meals a day system was very similar to ours.

The programme for the day was almost identical in all camps:—Breakfast at 7.30 or 8 proceeded by colours, followed by Camp Chores, i.e. Bed making, tidying tents, etc. and an assembly of the whole camp for a short service or music. Then the morning sessions begin—riding, tennis, games, dancing, archery, canoeing, arts and crafts, woodcraft and practical camp craft. Instructions in swimming in groups from 11 onwards; everyone takes swimming, very good instruction is given, the bathing parades are excellently organized and every precaution is taken against accident and the children swim really well. Dinner at 12.30 followed by compulsory rest hour, then more sessions and a general swim without instruction before supper at

5.30 or 6 p.m. After supper, sing songs, acting, games and canoeing until bed time. Practically all campers were in bed by 9 p.m.

Overnight hikes, mountain, riding and canoe trips were a great feature of all camp programmes, were very popular, and really gave the children an insight into primitive camping and the love of the out-of-doors. Camp craft and nature lore was most excellently and practically taught in some camps, while in others nature lore was left in the background, and camp craft was only taught while out on hikes, and then generally in the form of a demonstration by the counselor. Every camp varied in the teaching of its activities, the time they gave to them and the importance which they attached to the various items; of course, it is not possible for any child to take all the crafts offered, but in most camps she is encouraged to make her own choice of activities for the season.

The staff of all camps is a large one as all these activities are taught by experts, who in their capacity as counselors also have special charge of several children, often sleeping with them and generally supervising their health and well being. In addition to the women counselors, the staff in a private camp very often includes men, who take charge of swimming, boating or hiking and sometimes riding or other activities. Besides this the staff always includes a trained nurse (who generally has a very nice rest house for her patients) and a dietitian whose sole responsibility is the catering and supervision of the kitchen staff. The counselors are usually in the teaching profession, while the assistant or junior counselors are often still at college.

The atmosphere of the camp is naturally very largely created by the personality and vision of the director, but she is powerless to carry out her methods without the whole hearted co-operation of all her counselors. For this reason the choice of counselors is very important, and one to

which all Directors give a lot of time and thought.

While talking of counselors in private camps, there is one point which interested me and that was the question of regular off duty time. In some camps I found each counselor was expected to take a free afternoon each week (not any set day) when she could feel free to leave camp or do anything she wished. The actual day was arranged according to the programme each week, and sometimes even included a night off for mountain climbing, while in other camps no off duty time was given at all. I fully realize the many difficulties the Director has to contend with, but I cannot help feeling that if only a regular amount of time could be given to every counselor, each week, the Director would be able to get far more satisfactory results, and if her point of view was put to the counselors, I do not think they would take advantage of it, and I am sure it would help to improve the atmosphere and well being of the camp.

The question of merits and awards to Campers is one which is being given much thought to at the present moment, some camps have abolished them altogether. The system of having nothing of that kind seems to be working very well and would seem a more satisfactory method, though I fully realize that in some camps (especially those for younger children) a system of awards is helpful.

It was obvious that whatever the camp, the Directors were all endeavouring to teach the children the meaning of leisure and how to relax. No easy accomplishment in a world of so much hurry and bustle and has to be done very gradually, for it is an art each individual has to find for herself and cannot really be taught, but only given the free time in which to achieve it. I think perhaps that in some of the Girl Scout Camps (where more primitive camping, in troops, and less camp craft instruction is being given), there is more feeling of leisure. The pri-



vate camp has so much in the way of activities to offer that it is a difficult problem to keep the children from doing too much, and so lose that feeling of leisure and peace with the out-door world.

But Camping in America is so entirely different from anything that can be done in England and I saw so much in such a

short time, that my ideas are apt to be a little jumbled, and I do not feel I have enough knowledge to really give any definite opinions, but any suggestions I have made are given as ideas to my friends, hoping they might help a little in return for all everyone did for me.

## Exhibit *by* Sections *at* National Meeting

"WHAT do you do?" and "How do you do it?" are two questions asked whenever two or more camp directors get together. It has been suggested that one way of visualizing answers to these questions is the holding of an exhibit to be assembled by the sections, at the National Meeting, March 3, 4, 5, 6, 1932 at The Inn at Buck Hill Falls, Pennsylvania.

Such an exhibit would serve to introduce the sections to each other and be an exchange of methods, plans and ideas. Each section has been invited to appoint three Co-operating Committees to serve in connection with the National Meeting Committees viz.: 1. Exhibits. 2. Attendance. 3. Publicity. The Southern Appalachian Section has appointed the following members:

*Committee on Attendance:* Mr. C. W. Phillips, Mrs. J. G. McCoy, Miss Carol P. Oppenheimer.

*Committee on Exhibits:* Col. L. L. Rice, Mr. and Mrs. G. M. Swift, Mr. A. A. Jameson.

*Committee on Publicity:* Miss Ethel J. McCoy, Miss Fannie Holt, Mr. Reese Combs.

and the Mid-West Section, the following:

*Committee on Attendance:* Mr. Robert Snaddon.

*Committee on Exhibits:* Mr. Joseph S. Wright.

*Committee on Publicity:* Mr. Leslie Lyon.

The Pacific Coast Section have appointed the following persons to serve: Exhibits, Miss Ruth Huntington; Publicity, Louis Blumenthal.

The following classification is an adaptation of the one used by the Pacific Coast Section and will be used in preparing the national exhibit.

CLASS 1. *Foods*—Sample menus, photos of dining rooms, kitchens, dishwashing, methods of purchasing foods, camp gardens, and farms, outdoor cookery, etc.

CLASS 2. *Sites and Buildings*—Photos of buildings, blue prints, interiors such as social room, library, cabins, tents, etc.

CLASS 3. *Administration and Publicity*—Records and forms, bookkeeping, budgets (not actual figures) campers' records, manuals, charts, booklets and catalogues, bulletins and camp papers, correspondence paper, programs, counselor training methods, etc.

CLASS 4. *Water Front and Camp Safety*—Photos, check boards, "Buddy" system, blue prints of piers, canoeing, sanitary systems such as toilets, wash room, garbage disposal, etc. Physical examinations, medical records, etc.



CLASS 5. *Arts and Crafts*—Craft work nature work, such as spatter prints, photos of birds, flowers, interior of museums, craft room, outline of study, records, nature trails, etc.

CLASS 6. *Achievement Recognition* — Awards and honor emblems, etc.

CLASS 7. *Enrollment and Parent Co-operation* — Sample application blanks, monthly news letters, birthday letters, letters to parents, follow-up system, reunions, etc.

CLASS 8. *Section Programs*—Methods of interesting members, notification of meetings, sample programs, methods of collecting dues, newspaper publicity, minutes of meetings, printed matter, etc.

Exhibits should be mounted on cardboard posters, 22" x 28" in size. *Only one class of exhibit to be mounted on each cardboard poster.* The exhibit to be ready not later than February 20th and shipped prepaid to Camp Directors Association, National Meeting, c/o The Inn at Buck Hill Falls, Pennsylvania.

Dick Victor, Jr., 701 Bayridge Ave., Pittsburgh, Pennsylvania, the Director of Exhibits is energetically working to bring together the best Commercial Exhibit ever held in connection with a national meeting. He will appreciate receiving from members the names of firms with whom they do business.



## The Camp Library

### *Part I: The Director soliloquizes about it.*

I, John Brown, being director of Camp Opportunity, am going to consider how my camp can most effectively get its campers

into the habit of reading campy books. The 3R school was essentially a reading school. In the camp-school the pendulum may have swung to the other extreme. Are my campers book-conscious? If reading in my camp is a drudgery I am going to sit before the fireplace this winter evening and take account of stock. Believing that my camp is an educational institution I am not going to overlook the fact that reading is still important.

At Camp Opportunity we have a reading room and some mighty fine books. It's my experience that most campers have never learned to read in camp. That is food for reflection. Camp years are impressionable years. When could reading be better done than when the camper is getting ideas and ideals under the stimulus of camp? In the library he will find experiences of his own expressed in more beautiful language. Book work must start with the child's experience but it is only two thirds of an experience if he has not carried it to a book. In turn the book may lead him back to new and richer fields of experience. I have my program arranged for a swimming period, a craft period, and so on. Why not a library period? In the face of the criticism of the over-stimulation of the camp program I believe that next summer I will introduce the library period as a time for wholesome relaxation.

My camp is organized on the group or team plan. We have a great deal of competition and the whole set-up is against individual initiative. The library period is the time to reverse the usual procedure and bring the individual camper to the level of where he desires to be let alone that he may read and reflect. To be happy in the library he must have self-dependence. To set the camp library to work is not an easy thing.

### *Part II: When the Camp Library functioned.*

I will mention the few occasions within my own experience that I ever really felt

that the camp library was functioning a 100%. I can count those times on my fingers.

Last summer I obtained Cormack and Alexander's *THE MUSEUM COMES TO LIFE*. It was read to the Junior Nature Guides as a bed-time story. Every night they were clamoring for another chapter of the story. In spite of my strenuous objections to having animals talk, the meadow mouse so inspired the campers that they decided that they wanted a museum. One asked if they could have the Gate House, a brick structure near the campus. The next morning Mr. Wood, the headmaster, announced that they could have the Gate House for their museum. The children went to work with scrub brushes and pails of hot suds. The annual play was indefinitely postponed. Not only every trip, but every thought, centered around the museum. In two weeks there was a grand opening to which the parents were invited. The Nature Guide School Museum had really come to life—but more than that—the radiant faces of the campers told of greater achievements in their hearts. They were on their way to the appreciation of what Emerson says regarding books: "The theory of books is noble. The scholar of the first age received into him the world around; brooded thereon; gave it the new arrangement of his own mind and uttered it again. It came into him life; it went out from him truth."

Along side of the story books there must be the reference collection. The ten foot nature shelf must include Comstock's *Handbook of Nature Study*, a well illustrated butterfly book, and so on. When Chequeset asked the campers to decide on the camp flower the plant books worked overtime. Each camper was searching for points favorable for his choice. There was much lobbying and many an earnest conversation in the nooks and shelters of the camp grounds. At another time there

was a nest of young crows near the lodges. The Counselors decided to have a court trial. The crows were accused of disturbing the peace. The campers arose to protect the crows. The witnesses and lawyers found things about crows that I had never heard of. The resources of the library were strained to the utmost.

Then there are the books that pertain to the locality. Cape Cod certainly loaned itself to the idea. There were Joe Lincoln's stories, the novels of sea life, *Sea Beach at Ebb Tide*, by Arnold; pamphlets of *Old Home Week*; reports from the geological survey; and a host of history books about the first landing place of the Pilgrims. Each year we had a historic bee on the Landing of the Pilgrims. The campers were lined up in teams and the writer had to resort to many a pedagogical trick to eliminate the last of the line. The occasion was held annually. It was great fun and the campers used to look forward to the contest.

The Sunday Night Shelf is surely another point of contact between the camper and the library, especially if the "Sunday Night" is carried on by the campers. "Services for the open" will be prominent in this collection.

As the camp library starts with the camper and his interests and activities there will surely be informative books on swimming, water sports, and camping. Then the leadership library is a rapidly growing institution. Each camp should add four or five books annually to this corner.

*Part III: What are we going to do about it?*

I am going to suggest that the C. D. A. appoint a library committee to make a survey. Obtain instances of when the library functioned. What are the present practices? What recommendations can be made at the annual meeting?



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## CAMP DIRECTORS ASSOCIATION

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*Published from October to June inclusive*

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VOL. IV NOVEMBER, 1931 No. 2

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## Editorial Comment

Unfortunately the firm handling the mailing of *CAMPING*, failed to enclose the subscription blanks with the October number as announced. You will find the blanks in this issue. Use them in securing new subscriptions from Counselors, Parents and Educators. Each number of the magazine contains articles of value and interest. We are making a drive for 500 new subscribers exclusive of members of the C. D. A., so if each member will secure two new subscribers, the goal will be reached.

There is much evidence of new interest and life in the Sections as they begin their Fall Meetings. This augurs well for the camping movement for the experience of the past two seasons has been such as to draw directors closer together than ever before. All feel the need of mutual help and cooperation. "In union there is strength".

The National Meeting, March 3, 4, 5, 6, 1932 at The Inn at Buck Hill Falls, Pennsylvania promises to be the greatest ever held by the C.D.A. Much favorable comment has been received about the program. The committees are working hard to perfect details and the isolation of the hotel in the heart of the Pocono Mountains, makes the location ideal.

Considerable space is given in this number to the article, "The Camp and Religious Education" by Frederick L. Gugenheimer, because of its unusual treatment of a subject that heretofore has been presented in a somewhat platitudinous manner. It is worthy of your thoughtful reading.

The article "Creative Art in Camp" by Messrs. Webber and Hayden approaches the subject of art from a different angle than is usually expected. Paralleling art interest with physical interest, especially in a boys' camp, is daring, but after reading the article, you will be inclined to agree with its practicability.



## News of the Sections

### Pacific Coast

The annual conference will be held at Asilomar, California, March 10, 11, 12, 13, 1932. The guest leaders will be Miss Edith Kempthorne of the National Council of the Camp Fire Girls and Miss Oleda Schrottky of the National Council of Girl Scouts. In addition to the program there will be an Exhibit and Special Display of Camps and Business Firms. Miss Ruth Huntington, 320 Upper Terrace, San Francisco, is the chairman of the Department of Exhibits. This annual conference is attended by several hundred directors and counselors. Under the Presidency of Miss Rosalind Cassidy, Mills College, California, this section has become a tremendous influence in shaping the trend of the camping movement on the Pacific Coast.

The section is publishing a four-page *Camping Bulletin*. Volume 1, Number 2, appeared in October and is a splendid example of editing. It is surprising how much news and camping information can be printed in so small a space. Louis H. Blumenthal, 68 Post Street, San Francisco, is the editor.

Directors and Camp Physicians of San Francisco met recently with Dr. C. C. Berwick of the Metropolitan Life Insurance Company for the purpose of drawing up recommendations for 1932 Camp Health Program.

### New York

The October 15th meeting of the section was very successful with fifty members present. The plans of the Board were presented and enthusiastically endorsed. The meeting on November 12th will be of special interest to non-members and about 100 guests are expected. The Section Conference, December 4th and 5th, will be held at the Barbizon-Plaza Hotel, New York City. A big exhibit will be held in connection with the conference and committees are busily engaged in making the affair a success.

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"All old bills have been paid and the Section Treasury came out of the red into the black again on October 1st," writes President Arnold. The section has 169 members in good standing.

### New England

A splendid group of directors, counselors and friends attended the opening meeting of the section held Saturday, October 24th in Boston. The topic discussed was, "The Relationship of Camps to Home Life" and under the leadership of Walter H. Bentley, Camp Wyanoke and Miss Hortense Hersom, Camp Abena, the discussions succeeded in getting a number of members to express their personal views upon the subject. Mrs. W. E. Lawson, Camp Mother at Wyconda, related her experiences with parents and campers. After dinner, Dr. Samuel W. Hartwell, Director of the Worcester Child Guidance Clinic, spoke upon the value of camp training in its relation to home life.

## The Christmas Book for Camping Readers NATURE RAMBLES

### SPRING

By OLIVER PERRY MEDSGER

with a foreword by

CLYDE FISHER, Ph.D., LL.D.

American Museum of Natural History

ALONG the roadside, through the woods, by lakes and streams, Mr. Medsger takes the girls and boys, and their elders in charge, unfolding the miracle of life in the Spring countryside—birds, insects, flowers and alluring pond-life.

Sixteen color plates, fifteen half-tones and forty illuminating text illustrations.

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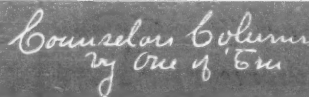
—CLYDE FISHER

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How happy you made that camper to whom you sent a birthday greeting! Several counselors I know, write the birthdays of campers in their date books lest they forget! lest they forget!!

Keep a set of envelopes, topically arranged, on your desk or table in which to stow away ideas, clippings and plans for next season.

Here are two excellent suggestions sent in by Counselors, which are greatly appreciated.

#### APPRECIATION OF MUSIC

"Now let every tongue adore Thee,  
Let men with angels sing before Thee."

—*Bach Chorale.*

Every beautiful experience leaves its imprint for good on our minds and souls, and participation in good music is one of the most natural means of building fine characters. Singing great music out of doors by the shore of the lake, lovely camp songs under the pines around the Council Fire and delightful folk songs from time to time during the busy camping days, all do much toward building an appreciation of the beauty around us and so in Life itself.

Many will remember with pleasure the informal musicales given each week by the counselor trio, assisted by the many talented campers. These programs, which have included familiar numbers by such well known composers as Haydn, Mozart, Lehnbert, Wagner, Pschaikowsky, Greig, Debussy, and many others, have been a source of inspiration to all. Leaving Council Fire in the early dusk to the soft tones of the violin is another beautiful experience we will recall in the days to come. Thus, through our association with lovely music amid the beautiful surroundings of camp, we can feel with Shelly that:

"Music, when soft voices die,  
Vibrates in the memory."

#### ANENT THE CAMP MUSEUM

Call it by what name you will, but removed as far from the center of activities as possible, the Nature House can stand as a permanent expression of the Nature work being done in camp.

Far from housing a lot of "dead" things, it can serve as the nucleus of the work in hand and be the medium of establishing a more successful summer of "Trail" endeavors. Children have the collecting instinct; this should be wisely directed, and here it is the Nature Counselor has the opportunity of knowing her child.

The Nature work should be so informal that the "difficult" camper will soon feel at home here, and by having this center open at all times the interest developed in the field can be sustained throughout the season. This is the place where the Nature leader may be found and where she may be of help in furthering group spirit by first aiding the individual.

By the harmonious co-operation of Director and Nature Counselor, all that is put into the project should yield rich returns to the camp, and by its attractiveness control the work of Bird Study, Astronomy, etc. and Botany in its various branches. A well equipped library will aid materially in stimulating any research undertaken, and if the camp be fortunate in having any pets, this is the place for them. Living specimens may be carefully studied and cared for here. It is the place to carry out rainy day ideas, supplementing the delights of field trips and making for a more varied Nature program.

I carry with me no more delightful memory, nor charming picture, than an informal group about the Nature Cabin engaged in Water Color Flower sketching. Developing from the chance discovery of a gifted child in camp, this phase of my work last summer grew into the liveliest competition. I learned that a drawing teacher was not necessary here, for by guiding and sustaining an enthusiasm, the child was ever so much happier in being left to her own devices. The natural pride the child feels upon actually accomplishing something and using this spot as an objective for the visitor, incidentally leaving some record behind for next year, leads me to repeat that here is the opening for developing Nature Study in camps.

—HELENE LUNT.

Won't you send in material for this column? I want to make it alive with new things to try out in camp. Write me, c/o CAMPING, Room 703, 11 Beacon St., Boston, Mass.

## For Your Bookshelf

### HOUSEKEEPING IN CAMP

The Children's Welfare Federation, 244  
Madison Avenue, New York City . . . 30¢

A MANUAL of practical camp procedures prepared by a committee who have succeeded in printing more sensible and practical suggestions on 34 pages than has ever heretofore been attempted. There are no words wasted in theorizing, every page is crowded with workable plans and suggestions. The six chapters are: 1. Before Camp Opens—2. Health and Sanitation—3. Organization of Staff—4. Between Trips—5. Camp Closing—6. Camp Library. The Sub-topics include Care of Grounds and Buildings—Food—Water Supply and Plumbing—Provisions—Milk Supply—Bedding and Linen—Fire Extinguishers—Row Boats—Canoes—Water Front—Tents—Bathing Suits—Refuse—Garbage Waste Matter. Under health procedures, are such topics as Medical Examination for Counselors, Campers, Food Handlers and under Organization, such topics as Pre-Camp Conference for Counselors, Time Off, Staff Meetings. Under Camp Closing, such important items as care of buildings, plumbing, automobiles, equipment are treated. Send for several copies at once.

### THE CAMP LIBRARY

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The Children's Welfare Federation, 244  
Madison Avenue, New York City.

A LIST of books for camp reading chosen with the thought that books on a camp shelf are primarily for entertainment and for relaxation. It differs very much from the usual list. The list is arranged according to the ages of boys and girls as, for instance, the books suggested for boys 9 and up deal with fiction, adventure, mystery, sport and for girls 9 and up, with fiction, adventure, mystery, home and school stories; boys 14 and up, fiction, adventure, mystery, sport, school; girls 14 and up, fiction romance, adventure, home and pioneer stories. There is also a list of Humor for Everybody; of poetry and of stories to tell. Just what you have been looking for. Order several copies now.

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*Continued from page 13*

life of the community in which we live and have our being is the fit symbol of this relationship." Here is our finest opportunity, by the adequate arrangement and manipulation of human relationships to illustrate this fundamental truth that "the acts in which we express our perception of the ties which bind us to others are its (religion's) only rites and ceremonies". An ideal concept of religious unity among mankind,—realizable only in the furthest reaches of time,—but a goal, it seems to me, toward which education must persistently strive.

I do not presume to say that the organized camp is, as yet, more than barely sensing its possibilities in the development of this educational ideal. But I do most earnestly and emphatically submit that it has an opportunity that is unique in the history of education, and one which all educators must come to recognize and use.

## Personals

Mr. and Mrs. Isaac Spector sky have sold their Camp Leonore at Hinsdale, Mass. to the Mason-Greylock Co. after operating it for ten years. The Masons plan to continue it as a Girls' Camp.

Mrs. H. L. Gulick, director of Camp Aloha, with her secretary Miss Singleton moved to Thetford in October. They will remain there until the first of January with Professor and Mrs. Charles Farnsworth. Miss Ellen Farnsworth, Mrs. Gulick's sister who for many years directed the Aloha Hive, is also living with the Farnsworths. Mrs. Gulick's address until the first of January will be Thetford, Vermont.

Mrs. Carol Gulick Hulbert, director of Lanakila, in the middle of August sailed with her two children for Honolulu where she is going to teach for the winter.

Agatha Deming, formerly co-director of Camp Mirimichi, has purchased 150 acres surrounded by one of the national forests in the Manzaua Mountains. She is planning to have a cattle ranch. Her brand is 3 Sevens and the name of her ranch is Sevens. The address is Tajique, New Mexico. Her many friends wish for her much success in her new enterprise.

# "SOREFEETUS"

*. . . Spoiled Her Summer!*

HUNDREDS OF DOLLARS were spent, painstaking preparations were made, to give her a happy season at camp.

Ill-fitting, poorly constructed shoes ruined her vacation!

*How different it would have been were she equipped with scientifically constructed, perfectly fitting—*

## "SPORTSTERS"

Officially Approved by The Camp Directors Association.



Camp Directors—Each year, thousands of campers, because of ill-fitting shoes, lose most of the pleasures so carefully provided for their enjoyment.

"SPORTSTERS," Officially Approved by the Camp Directors Association, are scientifically constructed in 212 different sizes and widths, assuring perfect fit and barefoot freedom to every camper.

Arrangements can be made to service your camp outfitter with these officially approved shoes.

May we suggest that you personally examine "Sportsters"? This will help you to solve your shoe problem, and will not obligate you in any way. A coupon is attached for your convenience.

A. SANDLER

C-11-31

Sportster Shoe Division  
154 Lincoln St., Boston, Mass.

GENTLEMEN: I would like to examine (without obligation) the "Sportster" Shoes, which have been Officially Approved by the Camp Directors Association.

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Camp.....

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